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Thaimi

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Thaimi (literally *The Gate*) is a mountainous isthmus located midway between the end of the western coast and the beginning of the Far South of the Old Continent.

It is the geographical feature that connects both regions, and the reason why they are considered part of the same continental landmass.

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Location	Between the Western Coast (Old Continent) and the Far South
Inhabitants	Thaimers

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Borders

The isthmus acts as a natural barrier between the Great Sea and the Sea of Opir, preventing them from mixing— with the Great Sea to the west and the Sea of Opir to the east.

To the northeast, its mountain range known as Tasarut (literally *The Key*) forms a boundary with both the Nilfgaardian Empire and the region of Barsa. To the south, it borders Ofir.

This geography allows its inhabitants to remain relatively isolated and well-defended from both major powers, as well as from the nearest Barsameni taifas.

Etymology

The name of the region comes from the locals' awareness that they are "*the Gate*" of trilateral trade between the previously mentioned territories—at least in terms of full overland routes.

Meanwhile, Tasarut derives from the idea that the mountain range acts as "*the Key*" to "*close the Gate*" in the event of an invasion. Thanks to their familiarity with the terrain, the inhabitants could retreat into the mountains and eventually reclaim their lands.

Invaders might succeed in taking the coastal areas, but not the resistance that would form in the mountains—one that would gradually wear them down to exhaustion.

Political Organization

As most of the states in the isthmus are coastal and rely heavily on trade—whether by sea or land—their systems of governance are, in most cases, not traditional kingdoms, republics, or confederations (although such systems do exist), but rather various forms of guildocracies.

These are, in essence, a hybrid of all three.

In a standard guildocracy, a guild from a specific sector governs a region through its economic power. In turn, due to only controlling a region of an area and thus lacking certain materials, these guilds form an assembly with others to defend their shared interests—particularly against outsiders—and to resolve internal conflicts.

At the early stages of this system, the most successful guild is chosen to coordinate the assembly's activities and oversee broader concerns, such as ensuring fair competition among all guilds.

However, this leadership is not permanent. When the leading guild eventually collapses or dissolves, the next most successful guild takes its place, and so on.

Despite appearances, these are not independent entities. They function as a single political unit due to a strong network of material interdependence: each guild relies on resources controlled by others. This forces them into deep cooperation, preventing them from acting entirely on their own.

As a result, this system incorporates elements of multiple political models, from a confederation, they defend shared interests without being permanently bound as in a federation, from a republic, they deliberate collectively through an assembly, from a kingdom, they have a leading figure that is succeeded (in their case, indirectly, through guild succession) and lastly, from a unified state, their economic interdependence forces them into a single political entity.

Without this unity, their guilds—and the regions they control—would quickly collapse due to lack of the resources necessary for their work that other regions controlled by other guilds may have, making cooperation not just beneficial, but necessary for survival.

State Debt

In most nations, state debt does not exist. Any debt is assumed by the guild that acts as the ruling entity—precisely because it is the leader. This is, in fact, one of the main causes behind the collapse of many ruling guilds.

State Intervention

In most countries, there is little apparent state intervention. This is because the state is a fundamental part of the economy itself through the guilds. As a result,

what would normally be considered interventionism does not feel like such within this structure.

State Revenue

State income is largely sustained through systems where certain processes are limited by money, such as justice and divorce.

The funds collected are used to maintain basic infrastructure (such as roads) and distribute the remaining wealth among the guilds of each region. This distribution is not equal, but proportional to how much wealth each region generated.

Public Spending

The cost of maintaining basic infrastructure is deducted before distribution, meaning each region (and therefore each guild) contributes indirectly and the state manages these responsibilities on behalf of the guilds, so they do not need to handle them unless it is their specific domain.

Range

As they are predominantly seafaring cultures, their ships are built for endurance, granting them considerable commercial reach.

Along the western coast, they can be found in ports as far north as Cidaris. However, their presence there is relatively rare, as they tend to favor wealthier regions—such as the ports of the Nilfgaardian Empire.

Most of their activity is concentrated in the Far South, particularly in: the north–northwest of Ofir, the southern areas of Barsa and even further south, in regions such as Sesalgopë. This distribution is largely shaped by the nature of their economy.

Climate

The climate of the isthmus is, for the most part, similar to that of the core of the Nilfgaardian Empire—that is, temperate. More specifically, it features two subtypes, temperate-humid and temperate-dry.

As one moves southward across the isthmus toward Ofir, the climate becomes progressively warmer. After crossing the mountain range, one reaches the Al-Harad Desert within that country.

Coat of Arms

As the region is composed of multiple nations, it does not possess a unified coat of arms—except in cases where alliances are formed abroad for specific purposes.

This shared emblem consists of the most typical shield shape of the region, featuring a yellow background, representing wealth.

Crossing it diagonally from the upper left to the lower right is a blue path. This symbolizes both the maritime routes used by the various nations to generate a significant portion of their wealth and the isthmus itself, as well as the flow of money brought by those who traverse it—whether crossing from one side to the other or moving directly between two points.

History

Very Ancient History

In very ancient times, the isthmus where Thaimi now stands did not exist, as it was submerged beneath the waters.

Only after a process spanning countless years did it emerge almost entirely to the surface, with the remaining submerged areas becoming the shallow waters characteristic of the region.

Ancient Times

The first civilizations of the isthmus were founded by the arigullans.

It is likely that they either evolved from a native large primate species of the region or arrived through one of the active Ard Gaeths across the world and completed their evolution in the area

What is known with certainty is that they were the first.

Age of Migration

During the Age of Migration, the Aen Taoide elves established trading posts in the isthmus. The first records of the arigullans by other races of the world date from this period.

Relations between both groups, while formal and largely commercial, were respectful.

It is likely that during this time, the Aen Taoide introduced the arigullans to magic, leading them to develop proto-wavells, which would later evolve into the forms eventually used by humans.

This is suggested in the lqist n tha mddn (history of the people), the oldest and best-preserved text of the region.

However, the Age of Migration was not a time of harmony.

During this era, the Aen Nílfe, through their Golden Empire, conquered the northern part of the region, using it as a gateway for expansion toward Barsa and further east.

In the process, they subjugated the arigullans inhabiting those lands. These arigullans had been misled into believing that all elves were like the Taoide, which made them vulnerable to deception. They were then enslaved alongside other subjugated races and later used as models in the creation of orcs by the Aen Nílfe.

The Arrival of Humans and Their Use by the Arigullans (230s B.R. - 4th Century A.R.)

As in the rest of the world, humans appeared in the region during the 230s Before the Resurrection, that is, during the First Conjunction of the Spheres, and with it, everything it brought—including, in the local case, the arrival of ogroids.

In the isthmus, humans arrived in small, confused, and isolated groups. They were protected, cared for, and taught by the arigullans, as described in the previously mentioned text. However, this was not done out of pure benevolence.

The arigullans, recognizing from the very beginning the adaptability of humans, chose to use them as a tool against the Golden Empire of the Aen Nílfe, with the aim of liberating their enslaved kin.

This strategy proved effective. As the empire began to decline, one of the most decisive factors accelerating its fall was the use of infiltrated humans to instigate multiple slave revolts.

The First Centuries (230s B.R. - 5th Century A.R.)

Eventually, after the liberation of their kind, without a common enemy and divided into different factions from the beginning, the arigullans of each group began to focus on their own interests. Soon, ambition grew as they recognized the potential of the newly arrived humans as an even more complex tool than before.

Thus began what would later be known as the Carpet Wars, named for how everything was metaphorically "*swept under the rug,*" followed by the Dust Wars, when everything came to light. These conflicts consisted of sabotage and covert warfare during the Carpet Wars and open warfare during the Dust Wars.

They would devastate the arigullan population, reducing it to historic lows, particularly due to the use of biological weapons. As a result, humans eventually inherited the territories of those they once considered their "*elder brothers*", due to their greater numbers.

They initially took on the role of caretakers, as a way of repaying the help they had received upon their arrival, remaining ignorant for a long time of what had truly happened. However, once the truth was revealed to them by surviving arigullans, this innocence was shattered.

This marked a turning point with the emergence of a status-based system of discrimination, designed to prevent similar events from happening again and the foundation of the conditions that would eventually give rise to modern Thaimi.

The Draught of the Sea

At some point during this period, after learning the truth and fearing further manipulation, a group of humans took to the sea.

They eventually reached what the Nordlings would call Basilia, an island southwest of the Skellige Isles and the westernmost point of the known world until the 14th century.

The Age of Tyranny (5th–8th Century A.R.)

From the 5th century onward, the so-called Age of Tyranny emerged, during which most of the isthmus was ruled by kings across various kingdoms who, as the name suggests, governed as tyrants.

This era would ultimately give rise to modern Thaimi.

In imitation of the earlier non-human civilizations of their "*elder brothers*," these kingdoms began to wage war against one another—often forcing unwilling citizens into conflict and spending enormous sums of money.

However, unlike typical ambitions of conquest, these wars were driven by the goal of unifying the isthmus in order to prevent further conflict.

During this time, the first confederations and republics emerged as attempts to create a system suitable for all—but they ultimately failed.

The continuous warfare and massive financial strain led the various guilds within each kingdom to grow weary of monarchical rule. Eventually, they decided enough was enough.

Not through violent revolutions, but through a far more decisive method they simply stopped producing.

This economic paralysis forced the monarchies to dissolve, as they risked being overwhelmed by the general population. From this moment, guildocracies were born, explaining both their prevalence and the deep networks of interdependence that define them.

Following the rise of guildocracies, instability across the isthmus gradually diminished.

The guilds began to treat their territories essentially as businesses, leading to fewer and smaller conflicts and the emergence of additional guildocracies.

Some of these took the form of city-state guildocracies, as certain regional guilds preferred independence—even at the cost of increased interdependence issues—over remaining within larger structures.

Confederations, republics, and kingdoms eventually remained as remnants of this era, surviving into the future as political holdovers from the Age of Tyranny.

The Age of Travelers (8th–12th Century A.R.)

The 8th to 13th centuries would be known in the history of the isthmus as the

Age of Travelers.

By this time, the Thaimer peoples—now with their nations finally stabilized—began to sail extensively and establish the trade routes that would eventually lead them into their Golden Age from the 13th century onward.

In the earlier centuries, their voyages reached only as far as the Lower Alba, around the 10th century they arrived in the Northern Kingdoms, more specifically Cidaris, by the 13th century, they reached regions such as Sesalgopë in the Far South and lastly, according to rumors, they may have sailed as far as Mukila, also known as Clabater's Tail, a chain of islands located at the southernmost tip of the Old Continent, marking the end of the Far South.

Late 14th Century and Beyond

From the late 14th century onward, following the confirmation of the final discovery made by the explorer Fabio Sachs—the Western Continent—and its subsequent colonization by the Northern Kingdoms, the Nilfgaardian Empire, and Zangvebar, Thaimi began to lose part of its geopolitical importance.

This decline was due to the emergence of new trade routes toward the Far East of the Old Continent, departing from the Western Continent. Although these routes were longer, they proved to be less expensive, as they avoided tariffs and other service-related costs imposed along traditional routes.

Culture

Architecture

It is impossible to define a single architectural style for the region. Much like in Melukka, there is a wide variety of styles depending on where one goes. At most, it can be said that for every two states, the third tends to develop a fusion style, blending elements from the other two.

Army and Law enforcement

Law enforcement varies depending on each region within each country, as it is dependent on the guilds. The same applies to the military.

Because these forces are designed to protect specific types of guilds, they

develop highly specialized roles. This results in both advantages (exceptional efficiency in their field) and weaknesses (lack of versatility in broader conflicts).

Calendar

Although it varies from country to country, a shared structure is maintained across the region.

The calendar is typically solar-based, consisting of 17 months, each month has 22 days and each month is divided into 4 weeks of 5 days.

This structure is not perfectly aligned with the solar year:

- Base total: 374 days
- Real solar year: 365 days

To correct this mismatch, a the following cycle is used:

- Normal Year : 365 days
- Special Year: 374 days

The discrepancy comes from the fractional difference (0.5 days per week across the system), which accumulates over time.

Instead of correcting annually, the system compensates by adding 9 days in the following year who are agrouped into a "*ghost month*". A month that, depending on the country is considered of good or bad luck. Ranging from special celebrations that month if is considered good, or not working if is considered bad.

Currency

Unlike in the Northern Kingdoms, periods of alliance in the region have left lasting impacts. One of the most important is the existence of a common currency in the shape of an octahedron.

Each face represents one of the most important countries at the time the coin was minted. The coin itself is made from different rare regional metals, with one metal per face, all fused together.

Its value is determined by the metals it is composed of and the complexity of its crafting process, which is significantly more intricate than that of standard coinage.

The name of the currency varies, but many refer to it as Khiyt (thread). This name reflects its symbolism. It acts as a "*thread*" that binds the nations together and it is also the "*thread*" that allows things to be obtained when combined with others—just as threads woven together form cloth.

Customs

"*I once had a fling in Thaimi—a beautiful woman, purple suited her like no one else. But she was obsessed with jewelry. I think that's why I never saw her again every time I passed through her city's port. A witcher's pay—even from protecting ships from sea monsters—isn't enough for that.*"
—Putnam Pitch, Witcher of the School of the Griffin (circa 1321)

Given the large number of countries and the diversity of cultures within the isthmus, it is impossible to define a single, unified set of customs. Each country possesses its own.

At most, it can be said that almost all share festivals where water—especially the sea—plays a central role. One example is the water vestivals, where water and the deities associated with it in its various forms are honored.

Across many of their languages, water is a core conceptual element, used to form meaning for example, stagnant water means corruption, flowing water means creation and evaporating water means change. Other common cultural traits include a rivalry with merpeople (not discrimination, but tension), a fascination with the alloy cupronickel exalted (a mix of copper, nickel, and dark iron), a form of justice that appears subtle but is highly effective and a strong ability to absorb foreigners into their cultures, more than most regions.

These shared tendencies likely stem from their nature as isthmus-based, predominantly maritime societies.

Discrimination

Discrimination does exist, but in a context dominated by guildocracies, it is not based on class in the traditional sense, but rather on status—that is, prestige within the role or identity assigned to an individual. It is not primarily determined by sex, social class, sexuality, or whether one is human or non-human.

Instead, judgment operates along the lines of performance within a role. If

someone is a beggar, they are not judged for being lower class, but for whether they are a "*good beggar*" (respected within that role) or a "*bad beggar*" (infamous within it). If someone is a woman, the judgment lies in whether she meets the expectations of her environment, and thus is seen as a "*good woman*" or a "*bad woman*." If someone is gay, the distinction is made between someone who lives their sexuality in a manner similar to the broader population, or someone perceived as making it their entire identity—leading to labels such as "*good gay*" or "*bad gay" a*nd so on, across many aspects of life.

Diet

Due to being both commercial and maritime nations, and their location in a geographically and seafaring-friendly region, the diet—even among the poorest—is highly varied.

In fact, as a curious note, foreigners are often surprised by the unique and diverse combinations present in their cuisine. However, for those who have traveled to the distant Melukka, these dishes are still considered far less extreme than those found on the peninsula.

Divorce

Divorce is possible for both parties and carries no social stigma—but only if the associated costs are paid. Otherwise, it is not permitted.

This system serves as a mechanism for states to incentivize both natality and social order, as the fees go directly into state coffers. As a result, during times of war, divorces are often encouraged, especially under the pretext of men being recruited or enlisting as mercenaries (which is common given the predominance of guildocracies).

Family

Although it varies from country to country, the predominant family structure consists of six members. Father, mother and four children

Other relatives, while still considered family in name, function more like close friends in practice. This is because they either have their own families to care for or, in the case of the elderly, are enjoying their final years.

Fashion

As with architecture, it is also impossible to define a single fashion style.

The only shared characteristic across the region is the use of lines—vertical, horizontal, or angled—of different colors, covering various parts of garments. These lines are not purely aesthetic, areas more exposed to sunlight are made with lighter colors to reflect it and areas less exposed use darker colors.

Hairstyles

Both men and women typically wear their hair at a medium length.

It is also common for both to wear semi-transparent headscarves, similar to those used by pirates along the western coast, in order to protect their heads from the sun. The degree of transparency of the headscarf and the length or thinness of the beard vary depending on each culture, with each one operating within a similar—but distinct—range.

Men usually keep their beards very short or thin, to avoid excessive sweating, irritation, or health issues caused by bacteria and similar factors that could accumulate there.

Domestic Animals

Due to being a group of peoples largely dependent on the sea, one of the animals that has been domesticated—fulfilling roles analogous to dogs, ferrets, and cats—is the sea otter.

These animals naturally range from the Ymana Islands on the coast of Ebbing to the northern regions of Ofir. Through domestication, this gave rise to a subspecies known as the helper otter (Enhydra lutris familiaris).

This subspecies differs from its wild counterparts in several ways with a fur that retains less heat, coat colors that are lighter, a larger size, ranging from 1.3 to 1.6 meters in length and the fact that it does not squeal, having learned that humans found the sound unpleasant, instead, using stones or other objects to tap and attract attention.

Education

In most of the territories, education is free, but not without cost.

Students take on a loan, which they repay after completing their studies by working for free for a set period of time. These studies are directly tied to specific professions, as universities do not exist in most nations due to the strong influence of guilds and the businesses within them.

The closest equivalents to universities are guild-based institutions such as those of archivists, physicians, philosophers, natural philosophers, museums and vollectors' guilds

Reading and writing are widespread among the population, largely due to the high level of professionalism within the guilds. There are exceptions, such as the divers' guild, where the work is more practical in nature and literacy is less emphasized.

Justice

Justice in most nations can be summarized simply if it is something that can be compensated, you pay the state a very high fine—to the point of eventual ruin, making it impossible to continue committing crimes and if it is something that cannot be compensated (for example, murder), then the punishment is death, since a life cannot be restored with money.

Language

Due to its history, the people of the isthmus speak a wide variety of languages, making communication difficult—were it not for the systems that developed through trade.

In the north, local languages are spoken alongside commercial creoles and pidgins, enabled by a mutual intelligibility of around 50–70% among many groups, in the center, distinct local languages dominate, with border dialects acting as bridges between neighboring territories, in the coast, the use of Gôro, a common language that is not spoken but whistled, and in the south, Communication relies on a variety of creolized sign languages and pidgins, some more widespread than others. One of them, inspired by the most popular animal of the isthmus—the sea otter—is a percussive language based on tapping or striking sounds. This language is, in fact, the most widely used for inter-state communication in the south, making body language and physical expression essential to communication.

Magic

As in other parts of the world, the practice of magic is present. In Thaimi, it takes place within what a Nordling would describe as a hybrid between a druidic circle and an academy: the assandadas (literally, *sedimentators*).

These institutions are characterized by extreme competitiveness and by their function of either "*separating*" (if students fail) or "*sedimenting like rock*" (if they succeed and graduate) their practitioners. These magic users are known as amezʒag (male) / tamezʒaqt (female) (the former meaning *man who expels*, the latter *woman who expels*).

They are not mages, nor witches/warlocks, nor druids—although they may resemble them.

Among the most notable assandadas are Anzar (for males, specialized in water magic), Tanit (for females, specialized in earth magic) and Gurzil (for both sexes, specialized in fire magic).

Use of magic

After drawing power from a Ley Line, these practitioners use the preconscious to cast spells—not concentration like mages, not emotion like witches/warlocks, nor a non-conscious state like druids.

This results in their equivalent of spells, called wavells, which are unique combinations of previously learned spells each time in a different way. This gives them a highly versatile arsenal.

However, they are subject to several limitations. Since a wavell can combine no more than two spells, both must be of the same element, both must belong to the same category (offensive, defensive, support, etc.), they are less powerful than standard mage spells, as the combination dilutes the result.

Magical Power Scale

Their position in the magical hierarchy (based on mental state) is:

- Spell (concentration)
- Wavell (preconscious)
- Invocation (concentration + emotion)
- Convocation (emotion)
- Miracle (trance)

- Incantation (non-consciousness — not trance or concentration, an important distinction)

Advantages and Disadvantages

Their main advantage over mages and similar users is that they do not rely on concentration or conscious memory. This allows them to cast faster and cast more frequently. In this sense, their rhythm is comparable to a witcher using Signs. However, this comes with a major drawback they consume extracted energy much faster, often forcing them to draw on their own life force. As a result, they frequently operate on the brink of death.

Mentality

Given that the region is composed of multiple cultures, it is not possible to define a single average mindset, as it varies greatly depending on where one goes.

However, several common traits can be identified such as, layered openness toward others, cunning, honesty in dealings (they know how to sell without needing to lie), formal kindness, great curiosity, a subtle, well-concealed pride (especially within their own lands, less so abroad), ingenuity and perceptiveness.

Religion

There are many religions across the isthmus, making it impossible to cover all of them. As with other aspects, some common features can be identified.

They are predominantly polytheistic religions with strong syncretic tendencies, shaped by the fact that most states are coastal and highly interconnected and they are also miraclists, that is, miracle-based. This means that devotion to a deity changes over time depending on whether followers perceive (not verify—this is a matter of belief) that the deity is providing sufficient miracles.

If the sufficient miracles are perceived, the deity is worshipped, if not, the deity may be abandoned in favor of another (new, old, or syncretic—it does not matter as long as it is believed to "*work*")

This creates a system where religions function almost like a repository of deities, constantly shifting in relevance.

In some cases, even monsters may become objects of worship if they are believed to provide enough miracles.

However, being miraclists, does not imply total abandonment of former deities,

since, as mentioned before, old deities can appeared again from time to time, they are just set aside, not erased, since individuals may continue worshipping them if they personally believe they still grant sufficient miracles.

In this sense, the system also has a partially individualistic dimension. As a result even when cults fall out of favor, they are rarely lost, they are preserved—if only "*just in case*".

Society

The type of society varies greatly depending on which nation of the isthmus one is in. However, in general—due to their guildocratic nature—they can be described as mobile societies with a recursive circular structure, where status holds significant importance.

Social Structure

There is no traditional concept of class. Instead, there exists the concept of a circle. Each circle represents a social function or profession, typically strongly or loosely tied to the guilds of each region within each country.

Individuals can rise within a circle (achieving high status) and fall within a circle (losing status). If someone reaches exceptional status, they may choose to move into another circle—usually a larger and more influential one where the previous circle was. First, circles tied to a single regional guild, then, circles spanning two guilds across two regions then three, and so on.

This progression continues until reaching the Great Circle, which encompasses all others in its interior. This Great Circle represents power itself—specifically, becoming the leader of the most successful guild, which acts as the head of the state.

Names

Due to how names are structured, there is a custom for those who commit crimes: part of their name is replaced with expressions such as "*dishonor of,*" "*horror of*," "*failure of,*" "*shame of,*" "*curse of,*" and similar. This alteration remains in place until they have served their sentence.

Number of Children per Woman

Although it varies depending on the country, the average is usually four children per woman. Two to replace the parents and two to grow the population.

Women who have fewer than four children are often viewed as "*less of a woman*." However, it is also worth noting that men who fail to contribute to reaching that number are likewise seen as "*less of a man.*"

Slavery

Slavery does not exist in the isthmus, due to its historical foundations.

Instead, there exists a profession known as amaskar (singular) / imaskarn (plural), meaning *risk-taker*. These individuals perform labor comparable to that of slaves, risking their time, health, and even their lives in exchange for large sums of money.

They are usually (though not always) people who have committed crimes and can no longer continue paying the state, using this path as a way to start over. In that sense, they can be described as a form of "*voluntary slavery*."

However, slave trade with powers such as the Nilfgaardian Empire does exist—but only in the form of purchase, never sale. This is done in order to give those who are bought the opportunity to gain freedom and avoid conflict with a nearby and powerful state such as Nilfgaard.

Stereotypes

Among the different nations of the isthmus, there are countless stereotypes—so many that it would be impossible to list them all.

What can be highlighted instead are the stereotypes held about the Thaimers from the outside.

Particularly along the western coast, people from the Nilfgaardian Empire tend to view them with a certain degree of suspicion, as they believe Thaimers "*see themselves as the center of the world, when they are not.*"

On the rare occasions when Thaimers travel to the North, they are often mistaken—through the untrained Nordling eye—for people from Ofir.

Taboos

Despite what it may seem, in Thaimi not everything can be bought.

Across the different moral frameworks of each nation, there exists a shared principle that acts as a foundational pillar of their societies. There are things so horrible that they hold no value at all, and therefore cannot be bought and there are things so good that they hold too much value, and therefore cannot be bought either. Even if these things are the rarest of all, they remain beyond the reach of trade.

Unique Professions

Since witchers are mostly found in the north, the rest of the region was forced to develop its own equivalent to deal with local threats (with the exception of terrestrial ones, which were largely reduced indirectly by ogroids).

These are the amestan (*protectors* or *defenders*). They resemble the failed attempt that were the haimanegoi in the Northern Kingdoms, but with a key difference. Instead of using runes, they use glyphs inscribed on their bodies (which are more complex).

These glyphs are applied in a very specific way, on the body to become as resistant as possible to the type of damage a monster may inflict and on weapons to ensure they affect monsters in specific ways.

Their limitations however, are significant. They retain the reaction speed of a normal human, their glyphs can be erased in combat (rain, sand, wind, abrasions, etc.), losing their effect if incomplete, they cannot permanently inscribe glyphs on their skin, as each hunt requires different preparations, they require a large arsenal of weapons, each inscribed with different glyphs and they age like ordinary humans.

They can be described as a kind of more limited, combat-oriented runewright, and despite being more powerful in certain aspects, they remain less efficient than witchers overall.

Most amestan focus on protecting local populations from subterranean and semi-subterranean and flying and semi-flying monsters.

In this last aspect, they can be seen as precursors to the witchers of the School of the Crane, founded by Putnam Pitch in 1380, who would specialize in aquatic and flying monsters.

Weapons and Armor

Due to the influence of the arigullans, weapons and armor in the region are generally composed of circular or spherical shapes, whether partially or fully. For example, sword hilts are made of interconnected spheres and blades are partially or fully circular, resembling certain types of saws found elsewhere, this makes them particularly suited for very close-quarters combat.

In the north, however, elven influence is more noticeable, and weapons and armor display greater variety in form.

Women's Rights and Sexual Minorities

Both de facto and de jure, there is equality—within certain roles that have emerged from centuries of social development, but equality nonetheless. This is because discrimination is based on status, not on identity itself.

As previously mentioned, the only form of discrimination toward queer individuals lies in how they embody their identity. Whether they make their sexuality their entire identity or whether they live it in a more "*standard*" way. Importantly, this same logic applies equally to heterosexual individuals.

Demographics

The region is divided into four major macro-ethnic groups.

The Northern Thaimers, resulting from the mixing of native populations, Aen Nílfe elves, Barsameni, and Nilfgaardians—since this area once belonged to the now-extinct Golden Empire of the Nílfe. Then, the coastal Thaimers (or central Thaimers), the Mountain Thaimers, who, like the coastal macrogroup, remained largely unchanged and lastly, Southern Thaimers, who underwent a process similar to the northern macrogroup, but with the various peoples of Ofir.

Physical Traits

Hair is typically wavy, ranging in color from black to light brown. A "*beach blonde*" tone can appear due to sun exposure, given their strong coastal lifestyle.

In terms of height, the population tends to resemble that of the Lower Alba Basin / Western Barsa.

A woman

Skin tones vary by macrogroup. In the Northern macrogroup is pale (ranging from midtone and dark tones of pale), in the Central macrogroup is fair (ranging from light, midtone, and dark tones of fair) and in the southern macrogroup is tan (in light tones of tan).

Eye color is usually dark brown, but due to relative isolation, green, hazel, and blue eyes also appear more frequently than in other populations, as a result of a higher expression of recessive genes.

External influences

Due to their merchant lifestyle, mixing with external populations is not uncommon. This results in additional variation in eye color, skin tone, and hair types—though not as prominently as in more cosmopolitan regions.

Relations with other ethnic groups

It is also possible that a certain ethnic group in Ofir, with traits similar to the central macrogroup, may share a distant—albeit minimal—connection with them, whether originating from this region or from Etolia.

from the southern macrogroup

Economy

The economy of most nations in the region is built around three main pillars.

The service sector, as many ships (or caravans, in the case of land routes) pass through the isthmus toward the western coast, Barsa, or Ofir. Since local resources are very limited, economic activity naturally shifts toward servicing this flow of traffic.

Tolls, which represent a significant portion of their wealth. Fees are charged both by land and by sea to allow passage or docking (though they are especially common on land routes).

The acquisition and resale of rarities, which are later sold in other lands. Due to their strategic position and accumulated wealth, they can afford to purchase such goods. In fact, their merchant fleets are almost exclusively dedicated to transporting these items, allowing them to dominate this niche market both in the south and along the western coast—especially the latter.

As a result, most "*curiosities from beyond the seas*" found in auction houses across the Northern Kingdoms originate from merchants of this region, who themselves acquired them elsewhere.

Regional Production

Despite limited resources, the region is not a desert, so there is some production destined to each nation. In case of surplus production is typically exported to Northern Ofir, the western taifas of Barsa and occasionally, even further.

The most notable export is purple dye, obtained from murex. Unlike countries such as Cidaris in the north or the province of Etolia in Nilfgaard, the local waters are shallow enough to support its production.

Imports

Due to their considerable wealth, these nations import virtually everything—and sometimes even *in excess*.

Examples of Names

In most cultures of the region (with the exception of some groups from the northern and southern macrogroups), surnames do not formally exist.

Instead, names are structured as follows: an expression such as "*beloved by*," "*desired by*," "*surprise of*," "*joy of*," "*pride of*," etc. Followed by the names of the parents. The closest equivalent to a surname appears when individuals are in foreign lands, where they may add their place of origin.

For example: Ttyiss (beloved by) + Hirom (father) d (and) Ṣapanbaʿl (mother).

This forms the full name: *Ttyiss Hirom d Ṣapanbaʿl*

When abroad, it may become: *Ttyiss Hirom d Ṣapanbaʿl n Gebl* (*of Gebl*, the country)

However, there is a common—though frowned upon—habit among foreigners to simplify and mispronounce these names into forms such as: *Tysshirom Gebl*.

Knowledge of Thaimi in Other Regions

"*Nordling mercenaries talk about Zerrikania as if it were the ninth of the thirty*

wonders of the world. But that's only because they haven't been to my homeland"
—Captain Yago (circa 1274)

There is very limited knowledge of the Thaimi isthmus in places such as the Northern Kingdoms. This is due to a combination of distance and the fact that its people rarely travel there.

As a result, most people tend to confuse them with individuals from Ofir, Hannu, or even Barsa. The main exception is Cidaris, where they are seen more frequently.

In fact, the theory that once circulated among Nordling cartographers suggesting that Ofir and Zangvebar were connected by an isthmus turned out to be incorrect due to being originated from secondhand accounts of Thaimi.

In the Nilfgaardian Empire, Thaimi is better known and clearly distinguished.

This is especially true among the nobility, who are interested in acquiring rare and valuable goods from Thaimi merchants.

Unlike their view of Zangvebarians, Thaimi people are often regarded as "*noble barbarians*."

Non-humans

Antherions and elves

There are still remnants of Aen Nílfe elves who survived the fall of the Golden Empire in the northern areas.

In the south, there exist two types of antherions: one with a primate-like appearance, known as elasmol and another with a hyena-like appearance, known as bouda.

Ogroids

In the mountainous central regions, one can find a type of semi-civilized ogroid known as the teryel, which are sometimes employed by local merchant ships and caravans as bodyguards.

Also present are the waghzenes, a type of mineral troll that has become somewhat more accustomed to the surface since mining activity began in the

region. However, interaction with them is generally difficult, and they are often considered monsters—even by other non-humans.

Alongside them are the taghzentes, who were originally similar to the waghzenes in behavior but more cruel, even consuming human flesh. Fortunately, due to their greater intelligence, they eventually developed a mutualistic relationship with humans and are now integrated into their societies.

However, since this integration occurred relatively recently, they were previously hunted nearly to extinction. As a result, they are now extremely rare—comparable to seeing an orc in the Northern Kingdoms.

Arigullans

Across the region, beyond elves, antherions, and ogroids, one can also find the arigullans—a humanoid species that, according to some scholars, descends from gorillas rather than chimpanzees (as humans do).

They played a crucial role in helping humans to settle the region, defend themselves, develop writing and more. Because of this, they are often seen as a kind of metaphorical "*older siblings.*"Ironically, it is in part because of them and that help, that discrimination based on status exist in the region.

Witchers

Among non-native beings, some witchers—primarily from the School of the Viper and the School of the Fox—have visited the region, especially its northern areas due to their proximity to the borders of the Nilfgaardian Empire.

Geography

The landscape of the isthmus is crossed by the Tasarut mountain range, which, as previously mentioned, isolates the territory from the rest.

From Tasarut originate the rivers that form the basis of most of the region's other aquatic geographical features. Through their interconnection, they create the labyrinthine network that allows the territory to be traversed from one side to the other.

Tasarut itself creates two main climatic and settlement zones. The leeward side (facing the Great Sea) and the windward side (facing the Sea of Opir). These are the

areas where most nations are concentrated. Only a few settlements are found within the mountains themselves—specifically on the inner-facing slopes of Tasarut, both in the north and the south of the isthmus.

Magical Orography

Most of the isthmus is crossed by Ley Lines of Water and Earth, along with their para-elements. This makes these forms of magic the most common in the region.

As a result, their equivalents to genies—the maxios—are widespread. Many consider them to be a parallel evolution of genies, only possible within para-elements due to their more complex nature. And, as with other Ley Lines (para-elemental or otherwise), elementals are also present.

Natural Resources

The land is rich in a wide variety of resources, but especially in unique metals, due to the geology of the isthmus.

Among these, two stand out. Administratium, which, as its name suggests, is used by those responsible for administrative roles across different sectors and telekteinium, a metal capable of altering—rather than nullifying or channeling—magic when it comes into contact with something magical (unlike in the latter case, small amounts of dimeritium, which can channel it). This effect is particularly significant on Sources, lesser magic users, such as anomalies and especially psionics, from which the metal derives its name.

It is believed that this effect occurs through a change in the way magic is channeled within a body.

Rivers, Estuaries, Lakes and Canals

National and international trade that seeks to move across the isthmus—or to pass between both seas without taking a longer route—relies on navigating a complex network of interconnected estuaries, rivers (and their tributaries), lakes, and canals.

This system forms a kind of natural labyrinth running through the region, making navigation highly difficult.

As a result, local guidance is absolutely essential for any successful journey through it. These guides provide one of the most expensive—*if not the most*

expensive—services in the entire region.

Sea

The sea surrounding the isthmus, due to its shallow waters and the flow of warm currents toward the north and east, is characterized by a light blue color. However, it is not as bright or clear as the waters of the Silk Sea, located on the other side of the ocean.

Monsters

Most of the monsters in the region are aquatic, semi-aquatic, flying, semi-flying, subterranean, or semi-subterranean. This is because ogroids drove most terrestrial species to near extinction in the centuries following their arrival, in order to secure food.

Among land-based monsters, the most commonly encountered are necrophages, particularly those of the Night Terrors subgroup, due to their habits, the anwagmar (literally, *not-true horse*), essentially a predatory equine, which survived thanks to its speed, the chironex, a necrophage resembling a unicorn-like creature, various failed creations of the Aen Nílfe, which escaped from their laboratories during the Golden Empire era, leucrotas, specifically the Ofiri subspecies and the kambaltou, a creature resembling a cross between a gorilla and a hyena.

Notable Locations

Western Zone

Guildocracies (city-states)

- Anfaráter
- Tyrsūr

Eastern Zone

Guildocracies (nations)

- Gebl

- Saiden

Northern Zone

Republics

- Balabaka
- Botriba

Central Zone

Confederations

- Baratūt
- Saremer

Southern Zone

Kingdoms

- Kochoyir
- Tharrasena

Notable People

Amestans

- Ttyiss Hirom d Ṣapanbaʿl

Sailors

- Captain Ytagoiss Magon d Siti, better known as Captain Yago, (half-Zangvebarian, with Zerrikanian and Ofiri ancestry)

Trivia

- Since Barsa is essentially the more Arab Middle East within The Witcher, Ofir represents the more Iranian sphere combined with the Ottoman Empire, and Hannu functions as a medievalized Ancient Egypt—with Welamûs being

a mix of Kurdish cultures and Lebanon—the region of Thaimi was primarily designed to represent Amazigh cultures, with additional touches of the Vandals here and there, as well as Carthaginian and Phoenician influences.
- Guildocracies, in turn, are inspired by corporatocracies, functioning as a kind of "*medieval fantasy version*" or derivative of them. In fact, there are real-world precedents that resemble medieval corporatocracies, such as the merchant republics.
- The region is also inspired by an attempt to fill a gap in the short story The Last Wish: *where did the djinn that bound Geralt of Rivia and Yennefer of Vengerberg actually come from?*
- While it could simply be explained as having been trapped from a Ley Line of Air by some random mage, the fact that it was found sealed inside a bottle fished out by Geralt suggests a more complex background.
    - This approach not only makes more sense, but also preserves the tone of dark subversion and parody of classic tales present in the original story—avoiding the cliché (and fundamentally anti-Witcher) idea of some exotic individual randomly selling or losing the object
        - In this case, the proposed explanation is that a Nordling acquired the bottle at an auction, believed they had been scammed, and threw it into the water—where it would later be fished out by Geralt.
- The term "wavell" is a neologism formed from wave and spell, referring to a type of magic with a highly specific but unpredictable outcome—not general, yet not entirely random.
    - Like a wave whose exact point of impact is unknown—or that may merge with another in the swell—it reflects the nature of these magic, who rely on the preconscious and combine spells.
- The elasmol is based on the Elas Molan (Tifinagh: ⵄⵍⴰⵙ ⵎⵓⵍⴰⵏ), a giant primate from Tuareg Berber mythology believed to guard Tafédek, a hot spring in Niger.
- Bouda (Ge'ez: ቡዳ; Tifinagh: ⵖⵓⴷⴰ), in Ethiopian and Eritrean folk religion, is a creature capable of transforming into a hyena. It is commonly believed to be a power possessed by members of distinct social groups, such as the Beta Israel or metalworkers. This belief is also present in Sudan, Tanzania, and among Berber populations in Morocco.

- Teryel is an ogress from Kabyle Berber mythology. She can appear either as a shaggy-haired woman or as a beautiful young woman. She is known to devour animals and humans while practicing witchcraft. According to legend, she gave birth to all ogres, including the well-known Waghzen, who obeys her commands.
- Waghzen (Tifinagh: ⵡⴰⵖⵣⵏ), also known as Aghzen among the Shilha, is a creature in Kabyle Berber mythology that devours human flesh, similar in function to trolls in Norse mythology.
- Taghzent (Tifinagh: ⵜⴰⵖⵣⵜ) is a man-eating ogress from Shilha Berber mythology in the Sous Valley of Morocco.
- Anigouran / Aligouran / Arigullan is a figure in Tuareg Berber mythology, commonly appearing in oral traditions. He is characterized by great intelligence and a love of riddles. He is credited with inventing Tifinagh (the Tuareg alphabet), and inscriptions attributed to him can be found engraved in the rocks of the Aïr Mountains. He is also considered the mythical inventor of several games.
- Beyond their mythological counterpart, the arigullans are also inspired by the Imga from The Elder Scrolls, but reinterpreted through speculative evolution and without the potentially problematic connotations associated with that race. Instead of being a group that imitates another race, the arigullans are conceived as a species that teaches others.
    - In addition to this inspiration, they are designed as an alternative to classic fantasy races. Rather than relying on archetypes such as: "*small humans*" (gnomes, dwarves, halflings), "*beautiful humans*" (elves), anthropomorphized animals, they explore the largely untapped potential of developing species that evolved from other hominids—especially primates.
- Almost all the states mentioned in the notable locations have names that are references to Phoenician cities.
    - Tharrasena, in particular, is a reference to Carthago Nova[W] (modern-day Cartagena, Spain), Tharros[W] in Italy and Tartessos[W]. The first two being direct references to Phoenician cities, and the latter to the ancient kingdom of Tartessos.
- The water festivals are loosely inspired by various water-related festivities found across Spain.

- Captain Yago is a reference to *Gwent: The Witcher Card Game*, where a character of the same name appears, although nothing is known about him beyond his card art. While many assume he is Zerrikanian due to his darker skin tone, he was reimagined as being from Thaimi to avoid limiting characters of color to Zangvebar, Zerrikania, or Ofir, and to introduce more authentic diversity into the world.
- The Gôro language is inspired by the Silbo Gomero[W], a whistled language from La Gomera (Canary Islands), recognized as Intangible Cultural Heritage by UNESCO, and originating from the island's Insulo-Amazigh period.
- The percussive language is inspired both by the behavior of sea otters and by the idea of creating an equivalent to sign language for individuals who are both blind and mute.
- The maxios[W] are minor deities or an equivalent to genies from Amazigh/Berber/Arab mythology, in the Insulo-Amazigh mythology of the Canary Islands.
- The exile of the people who arrived in Basilia is a reference to the arrival of the Insulo-Amazigh peoples to the Canary Islands from the mainland. There are many theories regarding this event, one of the most popular being that they were left there by the Romans during the conquest of North Africa.
- Administratium[W] is a joke metal, first referenced in a 1989 issue of *The Physics Teacher*. It was supposedly discovered by the fictional Thomas Kyle, who was awarded an Ig Nobel Prize in Physics for it. The concept is a parody of the bureaucracy within scientific institutions and the way newly discovered elements are often described.
- The telekteinium is a reference to SCP-148, also known as telekill. In this case, the name telekteinium derives from tele and the Ancient Greek root verb for "*to kill,*" kteínō.

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breezewiki

BreezeWiki source code

Documentation and more information

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by the code developer.